THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840].

*"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"* (MATTHEW 5: 16).

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## THE MILLENNIAL STAR.

### XIX.

APOSTLE HEBER J. GRANT extended his greeting to the saints, as president of the Mission and editor of the *Star*, January 7, 1904. In it he says:

While writing I am reminded of how little one knows of what a day, month or year will bring forth. On the 12th December, 1902, I was seated in Tokyo, the capital city of Japan, writing to the saints of this mission, and expressed surprise to be communicating with them from Japan; but it was not so much of a surprise then as it is to be seated this day in the Liverpool office doing the same thing. While we have but a limited view of what is to happen in the future of our lives, yet there is one thing for which I feel truly grateful to our Father in heaven, and that is the perfect assurance that all will be well with us in the battle of life, and also in the great eternity to come, provided we do our full duty day by day, and can know at the close of each day's labor that we have done our best. * * * I am anxious to have constantly before me the desire to learn the mind and will of the Lord regarding my work, and to secure with his aid the wisdom and strength to perform it, faithfully and well, without discouragement, and to impress the saints and elders with a desire to do the same.

Elder Walter M. Wolfe became the associate editor. In the January 28th issue, the first of a series of articles on the missionary work and the progress of the gospel in the different missions appeared. It was by Elder Willard T. Cannon, of the Netherlands mission, and was to be followed in the later numbers by similar papers, which had been requested from the presidents of all the missions in America, Europe, Africa, Australia and the Pacific Islands. Most of these responded, supplying very readable matter of widespread interest. The efforts to prevent Hon. Reed Smoot from holding his seat in the United States Senate, in which the anti-Mormon influence of every possible quality and nature seemed

to be arrayed against him, was the subject of editorials and selected articles this year of 1904. That he should have survived, and continued in the exalted office to which he was elected, and, at the present day, to be regarded by his fellow countrymen generally, as one of the leading statesmen of America, is a just recompense for earlier day abuse, and shows that the Lord has blessed and sustained him.

President Grant made his first visit to the Continent in February, holding a district conference at Rotterdam, on the 14th. At it President Willard T. Cannon and all the elders of the Netherlands mission, except some in Belginm, and Presidents Hugh J. Cannon and Levi Edgar Young, of the German and Swiss missions, were in attendance. President Grant visited Delftshaven and wrote an interesting article for the *Star*, about the departure from there of the Pilgrims on the *Speedwell*, which joined the *Mayflower*, in that memorable voyage to America in 1620, whose tercentenary is now being celebrated over Europe and America.

In the number for May 5, 1904, an editorial is devoted to the removal of the mission and *Star* office from old 42 Islington, from which we quote:

"Vale Islington! The current number of the MILLENNIAL STAR is the last that will be edited at old 42 Islington. For half a century, lacking but a few months, "42" has been the old world mission home of elders and saints, and the sacred memories that are connected with the historic building will be awakened in tens of thousands of hearts, the wide world over, when they realize that the dear old place is, for us, a thing of the past.

The headquarters of the British Mission have been removed to 10 Holly Road, Fairfield, Liverpool, and in the future all mail intended for the Liverpool office, or for any of the elders laboring therein, should be forwarded to this address."

In the issue May 26th the release to return home of Elder Walter M. Wolfe, associate editor of the *Star*, and the appointment of Elder Nephi Anderson to succeed him is published. In the number for June 2nd the release of Levi Edgar Young, from presiding over the Swiss mission, and the appointment of Elder Hugh J. Cannon as president of the combined Swiss and German missions was announced; also that President Grant and party had begun a tour of the French, Swiss and German missions. In the June 23rd issue the editorial, in mourning lines, chronicles the exceedingly sad death of Apostle Abraham O. Woodruff and his wife, who became victims of the malignant disease smallpox, while visiting the Mexican mission. Sister Woodruff died on the 7th, and her faithful husband, whose devotion kept him by her side throughout the period of her suffering, followed her to his early grave on the 20th. He was only thirty-two years old, but had been a most zealous missionary and faithful apostle of the Church. Elder Wilford O. Woodruff, now laboring in the Liverpool conference, is their only

son. Mention is now made of the appointment of Alpha J. Higgs to succeed his brother, Jesse B., in the business department of the Liverpool office. Elder Walter M. Wolfe compiled a brief history of the British mission, which began in the July 14th *Star* and ran through four numbers. In the number for July 21st mention is made of calling Elder Charles W. Penrose into the quorum of Twelve Apostles, to fill the vacancy caused by the death of Elder Woodruff. "Experiences of an Elder," is an account of the ministry of Elder William Gibson in Great Britain 1841-1851, that began September 1st and ran through fourteen numbers to the end of volume sixty-six. A quoted article from the *Deseret News* in the October 13, 1904, issue, gives an account of the baptism and testimony of John W. Rigdon, only son of Sidney Rigdon, one time counselor to Joseph Smith, the prophet. The issue November 3rd contains a letter from President Grant, giving an account of his visit, with Elders Christian D. Fjeldsted and Andrew Jenson, to Stockholm, where the new meeting house of the Swedish mission was dedicated October 22, 1904, the dedicatory prayer offered by President Grant was taken down in shorthand and published in full. The December 22nd number contains a half-page photo-engraving of the new mission headquarters, 10 Holly Road, Fairfield, with President Grant and family and the office force standing in the foreground.

On the 1st of January, 1905, there was assembled at the new mission headquarters, 10 Holly Road, Liverpool, the presidents of the Swiss and German and Netherlands missions, and all the conference presidents of Great Britain. They had come upon President Grant's invitation to attend a three day's convention, begun the day before, and to enjoy the hospitality of the new home, which was then dedicated, and the brethren had a most enjoyable visit with each other, the president and his family. In the early issues of this volume, sixty-seven, brief biographical sketches of President Joseph F. Smith and his counselors, John R. Winder, and Anthon H. Lund were published, and illustrated with full page half-tone engravings of each. The volume contains similar half-page engravings and life sketches of all of the Apostles, and some of the former members of the First Presidency of the Church. This was a new departure for the *Star*, although there had been occasionally a portrait used as the frontispiece, not more than one or two in a volume had appeared; and in rare instances cuts of buildings or other pictorial illustrations. A well considered article on "The Fifth Gospel," by Elder B. H. Roberts, was among the early pages, and Preston Nibley wrote on "The Outlook," from Hamburg, Germany. In the March 30th number President Grant published "An expression of appreciation" to the presidents of conferences and traveling elders in distributing tracts, for "the increase of a quarter of a million tracts last year over the previous year," and of more than fifteen thousand in

February more than in January. The statistical report for 1904, for Great Britain, showed in the 13 conferences 77 branches, 4,696 members, that 602 were baptized and 270 emigrated, 436,066 houses were visited, 116,432 gospel conversations held, and 2,188,801 tracts distributed. Elder Malcolm McAllister's release from laboring in the Liverpool office to return home July 12th, 1905, was published on the 13th. In the July 20th issue is an account, republished from the *Deseret News* of the purchase for the Church made by Junius F. Wells of the farm and birthplace of Joseph Smith the Prophet, and an outlined description of the monument proposed to be erected there. Dr. James E. Talmage contributed a number of doctrinal articles to this volume, among them one intended for translation in Japanese, and to be used as a tract, was entitled "In the lineage of the Gods." Notice is made, August 3rd, of the return of President Grant from an extensive visit to the Continent, where he visited the conferences in Holland, Germany, Switzerland, Denmark. Norway and Sweden, finding the work progressing in a satisfactory manner. A very eloquent "Baccalaureate Sermon," by Elder O. F. Whitney, delivered before the students of the Agricultural college at Logan, Utah, June 4th, 1905, was published in the August 10th issue. In the November 2nd number an effort to secure additional subscribers to the *Star* is put forth, offering premiums of the paper itself and of bound volumes to the local saints who should procure additional subscribers. A valuable series, "Sketches of Missionary Life" by Edwin F. Parry ran through several of the later issues of volume sixty-seven. The following announcement was issued December 14th:

> Next week's STAR will contain a portrait of Joseph Smith the Prophet, and also articles bearing on his life and work written for the STAR by the best writers in the Church. We shall print extra copies, some of which we shall send to the conference presidents. Saints and friends who are working to get new subscribers may apply through the Elders or direct to their presidents for sample copies furnished free, to help them in their work.

The last two numbers, with fine half-tone engravings of the Prophet and Patriarch adorning the first page of each, contained matter almost exclusively devoted to their honor and memory, as the contribution of the *Star* to the general celebration throughout the Church of the one hundredth anniversary of the Prophet's life. The notable articles were: "Joseph Smith as a Boy," by President Joseph F. Smith, with a cut showing part of the village of Sharon, Vermont, where he was born, "The Prophet Joseph's Generalizations," by B. H. Roberts with many quotations of remarkable sayings from his discourses and revelations, "A Short Life full of Great Deeds," by President F. M. Lyman, "Joseph Smith and his Prophetic Office," by James E. Talmage, "The Fruits of a True Prophet," by Edward H. Anderson, "The Holy

Spirit Bore Witness," by Alma O. Taylor. The Editorials were, "The Spirit's Testimony of Joseph Smith's Mission" signed by Heber J. Grant, and "Live Prophets and Dead Ones," by Nephi Anderson.

The sixty-eighth volume opens with "Greetings from the First Presidency," being copied from the *Christmas News*, and extending congratulations to the saints upon the general prosperity. An editorial note observes that "It may be of interest to know that this number One, of volume sixty-eight of the *Star*, is also number 3,006, counting from the beginning." Several highly interesting articles by Elder J. W. Booth, president of the Turkish mission began to appear in the January 11th issue. These were descriptive of travels in Palestine and Egypt, and of "How the gospel came to Greece," and of other Mediterranean countries and were illustrated with a few photo-engravings. The death of C. D. Fjeldsted, one of the First Seven Presidents of Seventies, December 23rd, 1905, is published, with an obituary and portrait January 25, 1906. An article in two numbers called, "The Philosophy of Mormonism," by Dr. John A. Widtsoe, appeared in February. In the issue of the 8th of February, a large part of the space is given to the "Dedication of the Joseph Smith Memorial." It gives the dedicatory prayer and an account of the proceedings at Sharon, Vermont, December 23rd, 1905, and is accompanied by a front page engraving of the Monument and Memorial cottage. The succeeding numbers give an account of the visit to other historical places by President Joseph F. Smith and party on their return journey from the Prophet's birthplace, and reports of discourses delivered at Boston and other places *en route*.

Photo-engravings of the mission and conference houses at Christiania and London, of the house in which the first Latter-day Saint meeting was held at Athens, Greece, of Jerusalem, of the Juarez, Mexico, Academy, of the Hill Cumorah, of the tabernacle organ, and portraits of George F. Richards, Orson F. Whitney, and David O. McKay, three new apostles, and a group engraving of President Smith and Bishop Nibley, with their party, taken at Liverpool, supply the largest number of pictures ever published in a volume of the *Star*. March 22nd mention is made of the arrival of Elder Angus M. Cannon and his aged sister, Mary A. Lambert, on a genealogical visit to the Isle of Man. An interesting account of President Grant and party of fifteen calling at the Rosendal Palace in Sweden, and meeting King Oscar II. on July 4th, 1906, was published. Upon this tour of the conferences President Grant had with him Spencer Clawson, Jr., pianist, Willard Andelin and Arvilla Clark, singers, who together with members of his own family provided an unusual musical accompaniment that added greatly to the interest of the meetings. A notable conference of all the elders in the British mission with a few from the Continent, was held at Bradford July 22-24. About three

hundred were present and a memorable time of spiritual rejoicing was enjoyed by them. Their names are published in the issue August 9, 1906.

In the issue August 23rd, mention is made of the visit of President Joseph F. Smith and party to Holland, and a report of a discourse he delivered at Amsterdam, August 8th, is published and another delivered at Rotterdam on the following day appears in the *Star*, August 30th. These sermons were reported and forwarded by Elder LeGrand Richards, and one delivered in the Finsbury Town hall, London, August 26th, appeared in the September 6-13 issues. In the October 18-25 and November 1-8 numbers, other remarkable sermons preached by President Smith at Blackburn, Sunday, September 2nd, are published.

Elder Nephi Anderson was released to return home August 31, 1906, and Elder William A. Morton appointed to succeed him as editorial writer on the *Star*. In the August 30th issue, a reprint of Apostle Orson Pratt's tract, "Was Joseph Smith Sent of God," began to appear and ran through the September numbers.

Elder Charles W. Penrose arrived in Liverpool, November 2nd, 1906, to succeed President Grant, released to return home. He sailed on December 5th, with his family. The *Star* notice of his departure says:

President Grant, during his three year's mission, has established himself in the hearts of the Saints and missionaries who have been under his watchcare. No man could have been more devoted to his labors, or more self-sacrificing and diligent.

The editorial of December 6th contains President Grant's farewell and valedictory, from which the following is quoted:

On November 28th, three years ago, I landed in Liverpool and was welcomed by President Francis M. Lyman and associates in the Liverpool office. To-day it is thirty-five months since I assumed the presidency of the European mission. The time has passed very rapidly. I have been busy and have thoroughly enjoyed my labors. The mission was in a splendid condition, and I have endeavored to maintain the high standard set by my predecessor. * * * Since my arrival, nine hundred and sixteen missionaries have registered in Liverpool. In January, 1904, the property at 10 Holly Road was purchased as mission headquarters. It was a wonderful improvement over the old quarters at 42 Islington. On November 21st, 1906, a splendid home at 295 Edge Lane, known as Durham House, was secured. * * * During the eleven months ending November 30th, 1907, there have been printed at the mission headquarters the following tracts and books: Rays of Living Light, 785,500; Articles of Faith and Letter, 600,000; First Principles of the Gospel, 463,000; Is Baptism Essential, 534,000; Is Belief Alone Sufficient, 286,000; Glad Tidings, 266,000; Only True Gospel, 162,000; Baptism How and by Whom Administered, 166,000; Baptism for the Remission of Sins, 144,000; Universal Apostasy, 89,000; The Only Way to be Saved, 74,000; Restoration of the Everlasting Gospel, 60,500; Necessity of

Revelation, 56,500; Why Is It? 39,000; Character of the Latter-day Saints, 11,500; Bound Rays of Living Light, 70,000; My Reasons for Leaving the Church of England, 20,400; Was Joseph Smith Sent of God, 5,000; Parry's 19,000. * * * I look upon the visit of President Joseph F. Smith, the dedication of the Stockholm meeting house and the conferences at Liverpool, Rotterdam, London, Zurich, and Bradford as the "red letter days" in my missionary experience. At each and all of these meetings we had a remarkably rich outpouring of the Holy Spirit. * * * One of the pleasing features at many of the conferences in the British Isles has been the splendid singing of Elder Edwin F. Tout and his daughters Nannie, Maggie, Grace and Hazel. At the Rotterdam and Zurich conferences the beautiful singing of Brother Willard Andelin and Sister Arvilla Clark was very much appreciated. In Zurich Elder Spencer Clawson, Jr., delighted the Saints with his splendid performance on the piano. Sister Clark and Brother Clawson were present at the Bradford conference, which added much to the pleasure of the occasion. * * * I, with those of my family with me, will depart for home with feelings of love, good will and blessing in our hearts for all the Elders and Saints with whom we have been associated, and with earnest prayers for their continued success and happiness.

(TO BE CONTINUED.)

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## "WHEN NIGHT COMES."

Tired eyes and hands and head
Darkness deepens; shadows spread;
Stars are peeping overhead,
When night comes.

Birds cease twittering. Hushed and still
Moon is rising o'er the hill;
Nightingales begin to trill
When night comes.

Spirits waken; elf and gnome;
Dangers lurk for those who roam
Aimlessly afar from home,
When night comes.

Cattle slumber; house dogs doze:
Home so cheerful quiet grows;
Weary mortals seek repose,
When night comes.

Aged eyes grow strangely bright,
Glimpses see of heavenly light;
Smile in trust that all is right,
When night comes.

Grant we all true joy may know,
Sorrow past and pain and woe;
When concludes our task below,
When night comes.

E. E. S.

THURSDAY, SEPTEMBER 30, 1920.

## EDITORIAL:

### "AMONG THE MORMONS."

THROUGH the courtesy of Elder Ralph J. Pugh, president of the Hammersmith branch, London, we have received a copy of an interesting book of travel entitled, *Round the World in Strange Company.* This was written about the time of the outbreak of the great war, and is by the distinguished author, Nicholas Everitt, F.Z.S., and published by T. Werner Laurie, Ltd.. Strand, London. A chapter of the handsome volume of nearly three hundred pages is given to a visit to Salt Lake City, and permission has been given by the author to make such extracts from it as our space permits. In courteously granting this favor, Mr. Everitt says in his letter to Elder Pugh, of September 13th, 1920: "I certainly meant what I wrote, and, I may add that I found Salt Lake City one of the most attractive and delightful cities in the whole of the United States." The following quotations from the chapter headed "Among the Mormons," will be read with deep interest by our readers:

"Utah! Salt Lake City!! Mormonism!!! What tempests of abuse, lying, slander, libel, hatred, and shudderings these three short phrases have stirred up and created in the world since a gallant little band of pioneers fought their way foot by foot to the shores of the Great Salt Lake of America under the leadership of Brigham Young in 1847.

It would be perfectly safe to hazard that not a dozen Europeans could be found, who have not visited the States, who have any real conception of what this city is, or what it is like. English people are believed to be highly educated, but their ignorance of the Mormon capital is abnormal. I confess quite candidly I expected to find a walled city. I anticipated that I should have to undergo an inquisitorial interrogation before being allowed to pass its gates, and I fully believed that any female, old or young, who was foolishly venturesome enough to do so would be abducted unless very safely guarded both night and day; while she would certainly never be permitted exit from the precincts of the city without enormous trouble and possible annoyance. I was sure I should find a local *gendarmerie* jealous to extremes in the Mormon interest, and that residents who were not members of the church could be numbered on one's fingers. Judge my astonishment when the train ran through orchards, green meadows, and rose gardens, past elegant houses and suburbs of enchanting beauty to a fine magnificent station, where we landed from the train without interference or hindrance, and we emerged upon wide, well-paved streets with no sign of city walls, or officials to interrogate or to spy upon one's coming or one's going. Modern, up-to-date tramcars, omnibuses, and taxis were in waiting. Hotel attendants solicited our

patronage. Ladies, young and old, pretty and wizened, flitted around. The farther we penetrated into the heart of the town the more impressed we became with its excellent conformity, cleanliness, freedom and attractiveness; which impression increased the longer we stayed. * * *

The sights of the city lured us and we straightway made tracks for Temple Block, the sacred square of the Mormons. It is ten acres in area, lies in the heart of the city, is surrounded by a high adobe wall and contains the tabernacle, the temple, the assembly hall and the bureau of information. The tabernacle, built in 1864-7, is the most unique and attractive building to the visitor, of whom, by the way, over two hundred thousand annually visit the city. It looks like the back view of an enormous turtle, and in shape is illiptical, being two hundred and fifty feet long, one hundred and fifty feet wide, and eighty feet high. The self-supporting roof rests on forty-four sandstone pillars which stand twelve feet apart. No nails are used in the construction of this extraordinary roof of ten feet thick wooden arches. Its exterior is coated with copper or some such metallic covering, which shines like burnished gold when touched by the setting sun. The tremendous vaulted ceiling, the vastness of the place, the brilliantly illuminated star of welcome over the organ, and the dim, pale, opalescent light of iridescent tints inspired mingled feelings of solemnity, awe, and admiration.

However much one may differ in opinion from the creed and beliefs of the Mormon faith, they are at least sincere. They manage their own affairs with exemplary success and propriety, and their places of religious worship are free from all idolatrous symbols, pomp, show, and vanity. They believe in simple, wholehearted worship, and the main lines of the Bible, undoubtedly the best book ever written in every respect, is the backbone of their faith. Their tabernacle is indeed a most remarkable and wonderful building, more particularly to those who know the difficulties and almost impossible circumstances under which it was created. The giant organ, built entirely on the spot from what materials came to hand, is almost more remarkable still. * * * Those of the Mormon elders with whom we came in contact were good to us. We struck their sacred precincts on an off day when no services were on, and at a time when the building happened to be closed. But we were permitted to wander around the delightful walks and cool lawns, and to sit under the shade of delicious trees. * * * We were sincere in our admiration and expressed our boundless gratitude. Then the organist was sent for and we listened to sacred music, to martial music, and (sweetest of all music) to homely music. "The Swannee River" with the *vox humana*, stirred our very souls, but when "Home, Sweet Home," my favorite tune, was whispered to us across the vast emptiness of the auditorium I was not ashamed of the tears that filled my eyes, tears of joy and sadness which chased each other down each cheek.

In the Old Country I had more than once helped to persecute and to drive away Mormon missionaries from the circles of their labors, but this insight into their modern methods put a very different opinion of them into my heart. As an observant wanderer over a great part of the globe I can truly attest that Mormonism, as it was then conducted at Salt Lake City, can claim front rank in the many and various sure pathways to happiness and prosperity on earth in the present, and to heaven above

in the future. I journeyed thither by idle curiosity. I anticipated disdain, disgust, and contempt at that mode of life. I realized respect and admiration which increased the longer I remained. I left with feelings of regret that I could not linger longer and dip more deeply into their broadminded, tolerant views of life, and study their apparent true Christianity. * * * The population of Salt Lake City is perhaps over one hundred and fifty thousand. The whole place is exceedingly rich and prosperous. The expenditure on education runs to millions of dollars and the Mormons are great believers in higher education. Their farming, mining, and manufacturing operations are all unqualified successes. They were the pioneers of the sugar-beet industry in the west. Their mines have produced minerals worth over £100,000,000, and their labor conditions are ideal. The inhabitants of this garden city are free, hospitable, and healthy in appearance, and exceedingly fair to look upon. * * *

In short, this gay and happy capital of Utah State is one of the nicest and most attractive cities in the U. S. A. President Roosevelt addressing its people in 1903, very aptly said: "You took a territory which at the outset was called after the desert and you literally made the wilderness blossom as the rose."

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## MINUTES OF NEWCASTLE CONFERENCE.

THE Newcastle conference was held in Gateshead on Sunday, September 19th, 1920. Many of the saints and their friends came out. President George Albert Smith, President David E. Randall and Elder Osmond C. Crowther of the Newcastle conference, and Elder Leonard A. Higgins from Bradford were present. President Randall presided. A pleasing program was rendered by members of the different branches of the conference. Elder Higgins spoke and bore a strong testimony of the gospel. President Smith related many of his experiences, while traveling on the Continent. He said the saints were prospering in other lands, and doing their best in spreading the gospel. At the afternoon session the time was taken up by Elder Crowther, and President Smith, who took for his text the first part of the seventh chapter of Exodus, and compared conditions of the world at the present time to that time, when the great prophet Moses lived.

A lady-missionaries and priesthood meeting was held when the branch presidents gave excellent reports of their branches. The hall was full at the evening meeting. President Randall was the first speaker followed by Elder Higgins. President Smith then spoke on the union of the churches and pointed out that the Church of Jesus Christ of Latter-day Saints could never fall in with other churches because the head of it is Jesus himself, who would not allow it; and no man on earth has a right to alter His plans. He bore a strong testimony to the gospel, and gave the saints a spiritual feast, which they will long remember.

## SWISS AND GERMAN MISSION (II).

Our party, now comprising President and Sister Smith, Edith, President Angus J. Cannon, and the writer arrived in Frankfurt, our first stop in Germany, August 31st. There, President John Borkhardt, and his associates met us and made us feel very welcome. That night we held a good meeting with the saints, a fine spirit being present. Both Sister Smith and Edith were presented with bouquets.

The next city to visit was Berlin. There we spent a few days in seeing what was once called the cleanest city in the world, and certainly, one of the most beautiful. We visited the cathedral, the palace of Kaiser Wilhelm I., two splendid art galleries, containing world renowned masterpieces, the war museum, a collection of implements used in warfare, ever since the bow and arrow was in vogue. It was very interesting to observe the progress in war machines. We saw the Reichstag, the famous Brandenburger gate, the Library and the many fine buildings about. On the Unter den Linden and other streets, one can see effects of the revolution. The entrances to the Ex-Kaiser's palace were destroyed by the mob, and many buildings are bullet-scarred, but no real serious damage was done to property. We spent an afternoon in Potsdam, near Berlin, where the Royal Family had their palaces that were used most. One could hardly call them summer homes, though that is what they were in reality. We held another good meeting in Berlin, which those present seemed to appreciate, and made us feel very welcome. The meeting hall is one of the rooms in the Royal school, the entrance to which is literally riddled with machine-gun and rifle bullets, also souvenirs of the revolution. Sister Smith and Edith left us at Berlin; they going to Norway to attend the International Council of Women, being held in Christiania, to which Sister Smith was appointed representative of the Young Ladies Mutual Improvement Association.

President Smith, President Cannon and I went from Berlin to Chemnitz. We arrived Saturday afternoon, and in the evening a social was held. It was surely a fine gathering. All seats were taken and many stood during the entire program. The guests were each presented with a button-hole bouquet by a little girl, who made the presentation in English, bidding us welcome to the city and their conference. The following day was conference; a priesthood, Sunday-school, and two general meetings. At each the capacity of the hall was tested, and at the night meeting there were over five hundred and sixty in the hall, and enough more standing in the yard, leaning through the windows, or getting to any place where they could hear, to make the number exceed seven hundred. In the morning, at the Sunday-school, several selections were given by the children's choir of sixty-four tots, who sang remarkably well, under the leadership of the

capable sister who has charge of them. During the day all of the missionaries present addressed the meetings, as of course did the visitors. One of the brothers spoke about and showed a bible that had stopped a bullet from penetrating his father's heart. A beautiful spirit was present the whole day, and it was indeed a time of rejoicing. The next meeting was held at Dresden. There we were entertained in the home of Brother Seigfreid Gärtner and his mother. They made our stay pleasant by showing us around that famous city. We spent a part of a morning in the art gallery, called by some the finest in the world, containing Raphael's Sistine Madonna, and visited the Cathedral. As an experience of much interest, we walked on the bridge where Brother Karl G. Maeser, from Meissen, near Dresden, received a remarkable testimony of the Book of Mormon and truth of the gospel. He was walking behind two missionaries, who were discussing the Book of Mormon in English, and he understood them in German; which convinced him that they were servants of God.

On arrival at Leipzig we were taken to the home of the President, where we stayed. Held a splendid meeting there, about thirty missionaries being present. Again, with the little English welcome, we were all given flowers for our buttonholes. The following morning a meeting with the missionaries was held, thirty-four in attendance. Many of them had ridden clear across Germany to be present and to be instructed by Presidents Smith and Cannon. It is well worth calling attention to the fact that in that country, where men and women are hungry, poorly clad, and suffering for the necessities of life, there are thirty-nine local missionaries, giving full time, traveling, without purse or scrip, for two, three and some for four years, preaching the gospel to their fellowmen; and their labors are not fruitless, for the reports show that in the first half year of 1920 they have baptized something like five-hundred and fifty souls. We left President Cannon at this missionary conference, and President Smith and I started for home. That day we went to Cologne, having to stand in the train from Hanover on, for some hours, as it was so crowded. We spent a day in Cologne, seeing the splendid cathedral, which surpasses any others I have seen, and visiting the many points of interest. This city is at present occupied by the British Army. In the evening we went up the Rhine to Coblenz, where we stayed for the night and in the morning visited the wonderful monument to Wilhelm I., the Fest-hall, the Ex-Kaiser's Palace, the Pontoon Bridge, peculiar only to that city, and we crossed the river to Fort Ehrnbreitstein. This was one of the strongest defences in Germany during the war. As it is in the territory now occupied by the United States troops, as is Coblenz near by, the Stars and Stripes fly over the fort. That afternoon we went back down the Rhine to Cologne, a charming

boat ride, passed the great castles that are seen all along on the hills on either side and the vineyards, which are truly beautiful. No less interesting was the old city of Bonn, where Beethoven was born.

Soon after arriving in Cologne, which was in the late evening we took a train for Brussels, reached early in the morning, and changed trains for Ostend. The crossing to Dover was calm and beautiful. As we left the harbor at Ostend we passed the famous warship *Vindictive*, that has been raised from the harbor. We reached London without incident, and arrived in Liverpool on Sunday, September 12th, after having a trip that, though it was very strenuous, I shall hold as among the pleasant memories of my life.

GEORGE ALBERT SMITH, JR.

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## TO KNOW GOD.

"TRUE knowledge consists in knowing that you know."—CONFUCIUS.

Knowledge is a key which unlocks the doors to storehouses of temporal and eternal truth. The words of the Son of God are of mighty meaning: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17: 3).

That knowledge gives power in this world and in the world to come. This divine science, the knowledge of which was possessed by the Son of God and which He came to impart to men, enlarges the view of all who partake of it—and life presents to them a grander aspect. This knowledge connects the past with the present, and the present with the future, and places a halo above the head of common humanity. It elevates the lowliest member of the human family, and shows wherein he fits into the plan of the Great Parent in peopling and perpetuating the works of His hand. The bloody tyrant and the unmerciful potentate put a bar to their own progress and hurt themselves the more when they aim to hurt their lowlier brothers.

Christ said: "Fear not him who can destroy the body; but him who can destroy the soul also." Speculation as to the nature of the Being who rules the sphere on which we dwell, unless aided by inspiration from heaven, may lead men astray. Revelation from God is the only safe guide to true knowledge appertaining to God and His Son, Jesus Christ.

Knowledge has sometimes been called divine light. "Light" was one of the names which the Savior applied to Himself. The gospel of Christ and Him crucified, is the light which will attract the attention of mankind. This "light which never has shone on sea or land," shines in the hearts of the sanctified.

Knowledge is power. To *know how* is half way to success in any venture. Life is short at best, so the eternal things are those which should have our attention first. "Seek *first* the Kingdom of God and His righteousness, and all these things shall be added unto you," was the admonition of the Savior. God—how often is this name used lightly, flippantly, without thought. When we address that mighty Being do we think of whom we speak, and realize His relationship to us? Should we not speak "as one man speaketh to another," yet with great reverence?

To know God, is the most essential thing this side of the grave. What say the Scriptures of Him,—His person and attributes? The following are a few references to Bible quotations on the personality of "God the Father, who is the Father of Jesus Christ." Genesis 1:27:—"So God created man in his own image, in the image of God created he him; male and female created he them." Is not this the story of our physical creation? It most certainly is. Then we were created in his image or shape. The words of Stephen as he was being stoned to death, are recorded in Acts 7; 55, 56: "But he being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." This vision of Stephen is strangely in accord with "The Apostles Creed," as it is repeated by the Protestant churches: "He (Christ) ascended into heaven, where he sits at the right hand of God the Father, from whence he shall come to judge, the quick and the dead." According to this quotation, Jesus Christ and God the Father are separate beings, and not inseparable, as is taught by the Protestant churches. Latter-day Saints believe that Jesus Christ is our Elder Brother; not metaphorically speaking, but in very fact. And "He is in the express image of His Father's person" (Heb. 1:3). That God, the Father, is our Heavenly Father. We hold that, "as man is, God once was; and that as God is, man may become."

AUBREY PARKER.

## FROM THE MISSION FIELD.

**Conference Appointment.**—The Irish conference appointed for October 10th, is postponed to be held at Dublin, December 12th, 1920.

**Farewell Testimonial.**—In honor of Lady Missionary May Allen, who sails October 8th, for Zion, a farewell testimonial was given at the home of Mrs. Bertha Downs, Stratford, September 2nd. President Samuel Bantock, besides praising Miss Allen for her long service as organist, presented her with a traveling bag in behalf of the branch. Traveling Elders William H. Wilson, Luke Briggs, and Harold H. Jenson were among those present.

**Re-organizations.**—On September 12th, 1920, the Ipswich branch was reorganized; Stanley H. Marshall, president; John H. Arnold, and Mark Pattern, counselors. The counselors that were released have emigrated to Zion.

Friday, September 17th, 1920, the Bovington branch, Bristol conference, was reorganized: Herbert E. Prime, president; Bernard Warner, Thomas W. Payne, counselors; Stanley Herbert Francis, clerk. These brethren are all soldiers in the Tank Corps, and have been converted while serving their country.

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**Lantern Lecture.**—Saturday, September 11th, 1920, a lantern lecture was given at Deseret by President James Gunn McKay, on "Utah and Her People." The slides shown were obtained by President George Albert Smith and were selected by Apostle James E. Talmage. They make up a wonderful collection, and show many remarkable scenes of Salt Lake City and of Utah's natural wonders. The lecture by President McKay was very interesting, and added greatly to the enjoyment of the pictures. A good number of saints, including their friends and many strangers, were in the audience, and the entertainment was enjoyed by all.

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**Baptisms.**—Two baptismal services were held, at Bovington, one on Friday, the 17th, and the other on Saturday, the 18th. Two members were baptized at the first and one at the second service. President James Gunn McKay officiated and also confirmed the members.

A baptismal service was held at Cleethorpes Baths, Grimsby, September 5th, 1920, when three souls were added to the fold of Christ. President John F. Atterton of Grimsby officiated, and the candidates were afterwards confirmed by Elders Arthur H. Taylor, James S. Smith and Arthur Preston. Several investigators were present and witnessed the proceedings.

Sunday morning, August 22nd, 1920, a number of saints met at the Burnley Baths to witness two baptisms. Elder Wilfred O. Woodruff officiated.

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**Branch Conferences.**—Branch conference of the South London branch, was held at "York House," Brixton, London, Sunday, September 19th, 1920. There were three sessions—priesthood, Sunday-school, and evening. The attendance was very good. Several new officers were set apart, filling the places of those who had emigrated. There were present; Elder Junius F. Wells of the Liverpool office (who had previously spoken to a large audience at an open-air meeting in Finsbury Park), President James Gunn McKay, and Elder James Arno Kirkham were also present.

The branch conference of the Barnsley branch was held Sunday, September 19th, 1920. There were in attendance: Elder

Thomas M. Wheeler of the Liverpool office, President Joseph Hamstead, Elders Samuel Beggs, and Dan C. Smedley of the Sheffield conference, and the local elders of the Barnsley branch. Two sessions were held. The speakers at both were Elder Wheeler, President Hamstead, Elders Samuel Beggs and Dan C. Smedley, who spoke respectively upon the Word of Wisdom, how we should conduct ourselves as saints, and the Divinity of Joseph Smith's mission. A good spirit prevailed throughout the day, and an enjoyable time was had by all present.

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**Outdoor Meetings.**—A series of open-air meetings was held in various towns and cities in Yorkshire by Elders Wilfrid H. Wheatley and Reginald H. Sanders, together with Elders Greenall, Turner, and Walker. They finished the week ending September 19th, by holding a faith-promoting meeting in the city of Bradford at which were gathered about four hundred souls. An appeal was made for questions to be answered. This was reluctantly declined owing to the inappropriate surroundings. The speakers walked away, but found to their surprise, on having gone one hundred yards, that the road was filled with several hundred people, who came after them with earnest entreaties for the privilege of asking questions. It was decided to give them this opportunity in Westgate Hall. The crowd followed *en masse* to Westgate and swarmed up the steps into the meeting house. When they were all seated the meeting was opened, and for over an hour most reasonable and intelligent questions were asked by those assembled, concerning the faith, doctrines and teachings of the Latter-day Saints. These were answered and an outline of the First Principles explained in a clear and concise way by Elder Wheatley. After the benediction, a number of those specially interested remained behind for the purpose of obtaining literature, and of entering into private conversation. Many promised to come to our meetings, and it is felt that much good was done.

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